of their government there. The growth in the population of the region appears to have been rapid during the fourth and much of the fifth century, and to have slowed down only with the disorders which marked the course of the later southern dynasties. In its new environment, moreover, Chinese culture took on some fresh forms, especially in literature and art. From the South came the drinking of tea. Our first reference to that custom is from the second half of the third century. The use of tea was long confined chiefly to the southern and central parts of the Empire. Not until the eighth or ninth century did it become common in the North.

In the meanwhile, Chinese civilization did not permanently lose ground in the North. The non-Chinese conquerors almost always bowed to the civilization of their subjects, and, in time, adopted it. Intermarriages wrought, of course, modifications of racial stock and presumably there were changes in the spoken language. However, in spite of all the innovations brought by the wide acceptance of Buddhism (of which more in a moment), in the North as in the Yangtze Valley Chinese culture appears to have undergone no basic alterations and to have held its own.

Some of the Chinese attempted to keep themselves free from the taint both of alien and of plebeian blood. Great aristocratic families arose, especially in the South, who monopolized a large proportion of the chief offices and possessed extensive landed estates. They intermarried among themselves in spite of the attempts of some of the rulers to prohibit the practice. In time their ways were aped and their lineages appropriated by commoners. Their failure to conserve exclusiveness was accompanied by the spread of their culture and the preservation of many

of the older Chinese ideas and customs.

The periods of peace and prosperity which large portions of the land enjoyed permitted the carrying on of the institutions of the past and the perpetuation of the arts of civilization. Many of the rulers, both Chinese and non-Chinese, were patrons of learning as interpreted by the Confucian school. In the third century, the Wei dynasty—established by the Ts'ao—had some of the classical books of antiquity engraved on stone at the capital, Loyang, alongside those set up by the Han. Repeatedly we read of monarchs founding schools, and at times Confucius appears